

Rufforth

In the

Ministry of the

City of York.



Its Ancient

and

Modern History.



RUFFORTH OLD CHURCH.

RUFFFORTH:

IN THE AINSTY OF THE
CITY OF YORK,

ITS ANCIENT & MODERN HISTORY.

BY MR. WM. CAMIDGE,

(FELLOW OF THE ROYAL HISTORICAL SOCIETY),

AUTHOR OF

"BRIDGE TO LOCK," "YE OLDE STREETE OF PAVEMENTE,"
&c., &c.

YORK:

PRINTED AND PUBLISHED BY C. L. BURDEKIN, 35, PARLIAMENT ST.,

1903.

DEDICATED
BY PERMISSION
TO
MISS MIDDLEWOOD,
OF THE BUNGALOW,
RUFFORTH,
IN THE AINSTY OF THE CITY OF YORK,
LADY OF THE MANOR,
BY HER OBEDIENT AND OBLIGED
SERVANT,
WM. CAMIDGE.

INTRODUCTION.

No much greater difficulty can be approached than the writing of village history. Records are non-existent, and other sources of information are erratic and untrustworthy. Still, noble acts and noble deeds deserve chronicling, and the generosity of the Ladies of the Manor of the Village of Rufforth in recent days is worthy of commendation. It is right that their beneficence should be recorded, and it is hoped that their spirit and gifts may prove an inspiration to others.

In writing this history of Rufforth village, the author has availed himself of all the assistance he could command from Drake's "Eboracum," Hargrove's "York," Davies' "Walks," Grainge's "Battles and Battlefields," the "Yorkshire Herald" and "Gazette" newspapers, and elsewhere. His one desire has been to give every possible information obtainable, and how far he has succeeded must be left to the judgment of his readers.

CONTENTS.

CHAP.							PAGE
I.	VILLAGE LIFE	..	..	...	..	..	1
II.	RUFFORTH	..	..	..	..	..	3
III.	OWNERSHIP	..	..	..	..	..	6
IV.	DOMESDAY	..	..	..	..	..	8
V.	BENEVOLENCE	..	..	..	..	..	11
VI.	FARMERS AND SERVANTS			..	..	..	13
VII.	ROYAL OWNERSHIP	..	..	..	..	..	15
VIII.	LAND AND VALUES	..	..	..	..	..	16
IX.	MODERN OWNERS	..	..	..	..	..	19
X.	ASSOCIATIONS	..	..	..	..	..	23
XI.	MINOR MATTERS	..	..	..	..	..	26
XII.	LEGAL MATTERS	..	..	..	..	..	31
XIII.	SUPERSTITIONS	..	..	..	..	..	33
XIV.	CHURCHES	..	..	..	..	...	36
XV.	RUFFORTH CHURCH	..	..	...	..	..	39
XVI.	RUFFORTH CHURCH—continued	..	..	..	..	..	44
XVII.	NEW CHURCH	..	..	..	..	..	46
XVIII.	THE NEW CHURCH	..	..	..	..	..	50
XIX.	THE NEW CHURCH—continued	..	..	..	..	..	54
XX.	CHURCH AND CHURCHYARD	..	..	..	..	..	56
XXI.	DEDICATION	..	..	..	..	..	59
XXII.	CONSECRATION	..	..	..	..	..	62
XXIII.	MINOR CHURCH MATTERS	..	..	..	..	..	66
XXIV.	CHARITIES	..	..	..	..	..	68
XXV.	METHODISM	..	..	..	..	..	71
XXVI.	METHODIST DEVELOPMENT	..	..	..	..	..	76
XXVII.	METHODISM FURTHER DEVELOPED	..	..	..	..	..	80
XXVIII.	EDUCATION	..	..	..	..	..	84
XXIX.	SUNDRIES	..	..	..	..	...	86

✧ RUFFORTH. ✧

RUGHFORD. RUFFORD.

BY MR. WM. CAMIDGE, F.R.H.S.

CHAPTER I.

VILLAGE LIFE.

And see the country, far diffused around
One boundless blush, one impurpled shower
Of mingled blossoms; where the raptured eye
Hurries from joy to joy.

VILLAGE life as a rule fails to make history, but it never fails to make pleasure. It always has about it much of interest, yet perhaps more of enjoyment, and presents many features which tend to both health and happiness. Its charms reach beyond the gratification of the eye, for it has the power to communicate that which is invigorating to the mind, inspiring to the hopes, soothing to the spirits, restful to the body, and mellowing to the affections.

Its spring, its summer, and its autumn with its unfolding leaves, its whitening blossoms, its frisking lambs, its singing birds, its limpid streams, its ripening crops, its browsing cattle, its developing flowers, its ingathering harvests,

its fragrant atmosphere, its peaceful dwellings, its cottage homes, its sweet content, and its thousand and one attractions, all tend to make it an Elysium somewhat to be longed for. Yet village history is difficult to recover. It has no records, with the consequence that the tradition of its elders is the only source of information.

In the past of no distant date the bulk of the village people were born, brought up, married, worked and died where they first saw light, never dreaming of migration from the life they were born into, but the facilities of travel, the introduction of machinery, the growing love of pleasure, and the better wages and shorter hours of town life, has attracted large numbers of the sons and daughters of the soil to the greater cities and towns, perhaps to their financial betterment, but not to their improvement in all other things.

Despite this indisposition to change, more powerful in the past than in the present, there has in all times been some few who have left their village homes to find successful pursuits in other places, making impressions by their skill, and gathering wealth by their ventures; whilst in former times nothing was more common than that successful tradesmen should seek repose and quiet in the peaceful surroundings of village life, and that, even whilst they still remained in city or town business.

CHAPTER II.

RUFFORTH.

RUFFORTH is situate on the high road from York to Leeds by the way of Wetherby, and is five and a half miles from the city. It has a population of about two hundred and forty people, and certainly declines rather than grows. It has no railway communication, and therefore not likely to develop by importations from York, as in the case of some other villages. It derives its name from one of two sources, either from its original or early owner, or much more likely from some internal circumstance or surrounding association. At one time the land composing the village and parish is said to have belonged to "Geoffrey de Rughford," and for that reason it is supposed to be called by its present name. It is, however, more probable that he took his name from the estate he owned, rather than that the village took its name from him. Other owners had been in possession of the land before him, and the name of the village in the time of the prior owners was the same or very much like the same as it is now. Some few instances can be quoted in which the owner of a village has given his name to the place, but it can be as easily and much more extensively shewn that in more cases, villages have given their names to the owners.

Rufforth is situate on the border of what was a very extensive moor and marsh into which the parishes of Long Marston, Hutton, Bilton, Bickerton, Tockwith, and other places drained themselves. This moor or marsh was lower than the parishes named, consequently it became the natural reservoir of a vast extent of country. When these moor lands were enclosed a century ago, the award referred to "the Ings," which is strong presumptive evidence that up to comparatively recent times a considerable quantity of water was harboured in the neighbourhood of Rufforth, or at least between it and some of the villages already named. From this fact it is a fair inference that the roads about, and especially beyond the village, would at times be flooded, and necessarily have to be forded. With such ford it only needed a bad road to give to the village its name of Rughford (roughford), since corrupted, or shall we say refined, into Rufforth. Acomb Moor, on the York side of the village, was also within its parochial limits, and might have outlets for its water which at times rendered fording necessary.

In the name given to the village of Fulford, lying within two miles south east of York, we have an unanswerable illustration of our contention. In certain seasons and circumstances around and beyond this latter village, the roads were flooded and had to be forded by persons coming into or journeying out of York. The water of the ford was invariably dirty, and at times stagnant and foul smelling, with the natural consequence that the locality came to be called "Foulford," which name in the course of years has been corrupted or refined into "Fulford," and what is true of Fulford is likely to be true of Rufforth.

Many old manuscripts and deeds still in existence, and having reference to Rufforth, designate it "Rughford" and not "Rufforth" as it is called to-day.

Another inferential illustration of our contention comes from the fact that the original name of Marston was "Marstown," which name came to the village from the circumstance of its close proximity to the marsh, to which reference has already been made, as the marsh laying between Marston and Rufforth. In the lapse of years the name of "Marstown" has been softened down to Marston, which is now its general designation. Its nearness to the marsh supplied its name, and nearness to a rough bad ford may have rendered like service to the village of Rufforth.



CHAPTER III.

OWNERSHIP.

TO whom the village belonged prior to the Conquest it is utterly impossible at this distant date to devine, beyond the fact that Aluim and Adolf, two Saxons or Danes, had two Manors prior to the Conquest which were called or recognised by the names of "Rughford," and there would be nothing strained in assuming that Rufforth was one of such Manors. But the Conquest destroyed all ownership. Every landlord lost his estate and ceased his possession. William of Normanby claimed, and exercised, the right to everything and every place, in and about York especially. All possessions were vested in him, and as he was greatly harassed by the opposition he had to encounter in Yorkshire, and more particularly in and about the city of York, he exercised his rights vigorously, with the result that in his final attacks he grew so furious that he destroyed everything he encountered, especially exhibiting his bitterness in the villages near the city. Clearing the way for his army, and letting loose the passions of his hordes, he demolished homes and implements, carrying away stock and driving the people from their dwellings, so that scarcely a man, woman, or

child was left within the range of the track on which his victorious army travelled.

“Nor man, nor brute, nor dint of hoof, nor
Print of foot, lay in the wild luxuriant
Soil, no sign of travel, none of toil ;
The very air was mute.”

For nine or ten years after the Conquest, the land generally laid dormant for the want of men to work it. During this time, however, the King was busy parcelling out the vast possessions at his command, and over which he had control ; giving them of his ungoverned pleasure to his followers and favourites, chiefly, if not entirely, to the Barons who had agreed to make England their home, and take the King's gift as the price of their fealty.

In all these divisions and gifts, the King reserved the right to demand the provision and control of a certain number of men for his service in time of war, regulating the number according to the size of the gift he made. The chief favourites at Court secured the greatest estates, and in each case they received much more land, and many more houses, than they could personally work or occupy, and so in turn these owners sublet considerable parts of their holdings to tenants, who were subject to the conditions of finding their quota of men for the King in time of need ; also to the payment of fines on varied occasions, especially when the owner's eldest son came of age and when his daughter married, whilst if perchance the owner was taken prisoner in any engagement the sub-owners had to raise and pay any ransom money, which might be demanded for his release.

CHAPTER IV.

DOOMSDAY.

ACCORDING to Domesday Book (1086-8), the land composing this village, along with other land, was given to Osbn de Arches, son of Albini, who had parcelled out to him in Rufforth four carucates of land. Measurements were not exact and therefore misleading, but a carucate was, roughly speaking, one hundred and twenty acres, and was thus defined so that there might be work upon it for six ploughs, with sufficient pasture land to support the cattle. The owner had also in his holding, a wood pasture half a mile long and half a mile broad or wide. The whole estate was fully one mile broad and one mile long.

By some condition peculiar to the time the land was vested in Baron de Mowbray, who had an immense holding in different parts of the country. He had such title to Rufforth that on the death of Osbn de Arches, or on some event of his life, the estate came into the hands of Baron Roger de Mowbray, who about the year 1110, as near as can be ascertained, sublet it to Brus (Bruce), who in turn admitted to the tenancy Fulk Rughford, and it remained in the possession of the Rughford family for at least two generations. By about 1284-5 the estate had descended

to Alan Breton, who had married the daughter of Fulk Rughford, and with her he took this estate as part of her inheritance, she being sole heir to her father. All this while what may be considered the legal estate was vested in the several succeeding Barons de Mowbray, who held it of the King *in capite* at a rent of 2/- per annum. According to Domesday Book the land was considered prior to the Conquest to be worth 40/- per annum, but its value after the Conquest was estimated at 30/- a year. Of course, the value of money in those days differed greatly from its value in the present day. The annual rental of that time does not in any sense represent the value of to-day.

About the beginning of 1300, William de Bugthorp held the land along with Alicia, his wife. The latter of whom might be, and in all probability was, a daughter or descendant of Alan Breton, for in 1316 Alice de Bugthorpe was accounted the lady of the Manor, so that the property was evidently hers, and that most probably by descent. All this while and for some time after the original condition of holding was maintained. Men for military service, and fines on certain occasions or conditions of life were still a substantial consideration in the rental, and others were imposed. The death of the chief holder or holders without an heir involved escheator—the estate reverted to the King; or failure of old conditions or non-observance of the new ones imposed, had like penalties of forfeiture. The sum of twelve shillings and four pence had to be paid out of this Manor to Edward I. on the marriage of his eldest daughter, in the thirty-first year of that Monarch's reign, which was the proportion of that lady's dowry to which

the land of this village was made liable on the occasion. This amount, which appears so trifling as a fine, would, as we have already intimated, represent a considerable sum, and have in that time extensive purchasing power.

Very important events occurred in connection with this property in the time of Edward I. In the tenth year of his reign free warran was granted by His Majesty to Alan Breton in all his demesne in Rufforth, and by the ninth year of the reign of Edward II., whilst the land was held by Mrs. Alicia Bugthorp, who had become a widow. Nicholas Stapylton, the son of Miles Stapylton, commenced proceedings against John Maleverer, to compel him to restore the Manor of Rufforth unto William Bugthorpe, the younger, whose father, prior to his death, had held it of Miles Stapylton by half a knight's fee. Miles Stapylton was the first or nearest tenant to the owner, having succeeded Brus as the undertenant of Baron de Mowbray.



CHAPTER V.

BENEVOLENCE.

THE charitable spirit of the early middle ages found its only vent in building churches and chantries, in endowing them, or in making gifts and grants of lands, houses, and money to hospitals and religious houses then existing, or in giving money to the brethren and sisters of such institutions to enable them to carry on their work of religion and charity.

The owner of Rufforth, like the owners of many other estates, made vast presents to such communities. He selected as the object of his benevolence the Hospital of St. Leonard's at York. The House was originally founded by Athelstane, the Saxon monarch, about 936, in gratitude for victories gained over Constantine, the Scotch King, but the hospital did not then occupy what became its ultimate site. It was situate at first near to the west end of the Cathedral, until William Rufus removed, enlarged, and endowed it, to such an extent that he was commonly accounted its founder, whilst King Stephen built a church within its precincts. The hospital was one of the most antient and noble foundations of its time, very magnificent, and ultimately very rich. It was situate in what is now called Museum Street, because of its proximity to the

Museum Gardens. Formerly it was called St. Leonard's Hill; for the reason that St. Leonard's Hospital was there situate.

In these gifts Godfrey de Rughford led the way of benefaction with twenty acres of land, whilst both Roger de Mowbray and William de Mowbray were large benefactors, so that by the time of Henry VIIIth's act of vandalism, nearly the whole of the land of the village of Rufforth belonged to the hospital, as well as the patronage of the Church. It was one of the richest hospitals of the country, having an income of over £500 a year and the patronage of several livings.

On December 1st, in the thirty-second year of the reign of Henry VIII., the Hospital of St. Leonard's and all its possessions were surrendered to the King by Thomas Magneis, the then Master, with the consent of the brotherhood, by an instrument of concession made on that day, before Richard Layton and Thomas Leigh, two clerks of the King's Chancery. Thus the greater part of Rufforth came into the possession of the confiscating King.



CHAPTER VI.

FARMERS AND SERVANTS.

THE persons who tenanted, and those who worked land at this time, differed very greatly from both tenants and servants of to-day. They possessed none of the education or intelligence of those who now succeed them. They existed in a little world of their own, and were as narrow and contracted both in thought and habit as their world. They lived to eat, and drink, and sleep, and toil. They never took pleasure; and rarely passed the boundary of their own parish. The farmers only went to market when necessity compelled them, and then found markets of a very primitive kind. They indulged in no interchange of either friendship or opinion, with the consequence that they lacked that knowledge of the outer world which intercommunication alone can give.

These tenants were called "borderers," and had farms of equal size, and of sufficient quantity, to be worked by one plough. For a long time they did not pay their rent in cash, but in labour expended upon the owners' private land. The workpeople or labourers were called "Villeins," but they were in reality serfs. They were to all intents and purposes the property of their employers or masters. They were precluded from acquiring property in either land or goods, and they were considered a part of the holding, and passed with the land when it changed hands. The female servants or workers were called "Neifes," and occupied no better position nor any greater freedom.

than the men. If a woman married a villein her children occupied the same condition in life as their father as long as they lived, but if she married a freeman her children were free from their birth; whilst, on the contrary, if a villein married a free woman, the freedom did not extend to the husband or descend to the children. Sir Walter Scott, in his "Ivanhoe," describing the servants or villeins, says "the man wore a garment very much like the smock frocks of half a century ago, but not so elaborate in work or even correct in make, and it was composed of much coarser material. He wore no hat because he did not possess one, his hair which was a tangled mass never pierced by a comb, served as the covering for his head; on his feet were wooden sandals, bound with leathern thongs, whilst a roll of leather covered his legs. Round his waist he wore a leathern girdle, in which he carried his knife. On his neck an iron collar was worn, with an inscription of ownership. His home was a hovel built of a kind of wick, covered with mud. It consisted of one room, the floor of which was simply the ground trodden hard—what fire he had was built in the middle of the floor, under a hole in the roof through which the smoke escaped. At meals he and his family ate with their hands (fingers), without the aid of knife or fork or spoon; they knew no flesh meat save pork and bacon, which was cut up with the knife carried in the father's waist band. Their bread was a kind of cake baked in the ashes, their drink ale, cider, or mead, and their dainty dish eels or river fish which was easily caught by those living near a river or stream. Their bed was a heap of dried ferns, and their comforts and conveniences remarkably few."

CHAPTER VII.

ROYAL OWNERSHIP.

THE land belonging to the Religious houses seized by Henry VIII. was confiscated to the Crown, and sold to any person willing to buy, so that the greater portion, if not the whole, of the village of Rufforth, donated to St. Leonard's Hospital, was disposed of to various persons, but by the early part of the seventeenth century it was mostly, if not entirely in the possession of Robert Gale and Peter Calvert. In 1665-6, Sir William Dugdale, then Norroy King of Arms, by the authority of King Charles II., made the "Heraldic visitation of the County of York." He was in his sixtieth year when he commenced this work, and traversed the whole district of Yorkshire's wild and rugged valley on horseback, accompanied by two clerks, who acted as assistants or writers. He issued summonses requiring the attendance upon him of the landowners of every district, but nearly one-third of the persons so summoned neglected to attend upon him, and treated his command with contumacy, amongst whom were the owners of Rufforth (Messrs. Gale and Calvert). For this offence they were mentioned in the precept which Sir William Dugdale issued to the High Sheriff of the County of York, and as a penalty for their neglect of his summons, they were from thenceforth not to use the arms and titles they had been accustomed to use, upon such further pain and peril as by the Earl Marshal of England or His Majesty's most honourable Commissioners might be inflicted upon them. Despite their discourtesy they were still the owners of the land, and let it to tenants at their will. Their action in no way invalidated their rights or interfered with their possessions.

CHAPTER VIII.

LANDS AND VALUES.

AND at this time, and especially just before this time, was accounted of no great value. Three hundred and fifty years ago estates in villages sold as low as one shilling per acre, whilst land near to towns did not average more than eight shillings per acre, but then the price of provisions was equally low. The rule of prices being governed by demand did not then apply. Everything was sold at a rate fixed by Acts of Parliament. Beef and pork was one halfpenny per pound, veal and mutton were half a farthing more than one halfpenny. Hens were one penny each, geese were twopence each, butter sixpence the stone, and cheese eighteenpence per stone, with other things proportionately cheap. Money was certainly of greater value, or of greater purchasing power, but wages were so low that many of the articles enumerated were luxuries, beyond the reach of the masses.

In the latter part of the seventeenth century, when land had increased in value, a widow lady of the name of Mrs. Jane Wright, born and brought up in Goodramgate, of this city, died in the parish of St. Mary's, Whitechapel, and by her will which was dated the 21st December, 1675, she left one thousand pounds, to be laid out in land and

tenements, for the benefit of the poor of the parish in Goodramgate. She also gave to the same parish for like purposes all her leases, debts, and estate whatsoever, after paying her debts, funeral expenses, and the legacies named in her will. She set forth the purposes to which such rents and profits were to be applied, and the principal sums were employed in the purchase of land, &c., at Rufforth, Poppleton, and Goodramgate, in York.

The value of land at that time is shewn by the extent of property her legacy secured. The estate purchased at Rufforth consisted of a farm with house and outbuildings, two cottages, and land containing together one hundred and twenty-three acres, three roods, and ten perches, and a second farm comprising two houses, outbuildings, and land to the extent of one hundred and twelve acres, one rood, and thirty-four perches. The farms were let sixty-five years ago at £160 per annum each, but are now let at £120 and £135 per annum respectively, with an additional £4 per annum for a cottage, which was included in the original purchase. In addition to this estate, the legacy, as we have noted, also purchased land at Poppleton, and property in Goodramgate, in York.

At or about the same time a York citizen bought the whole of the remaining village, or nearly so. His name was William Justice, and he was brother to Emmanuel Justice, an innholder, living on the Pavement of the city of York, who was Lord Mayor of the city in 1706. William Justice was an attorney-at-law, and his family consisted of a son, Henry Justice, who was brought up as a barrister, and a daughter named Ann Justice. Henry, the son, came into possession of Rufforth, and was Lord

of the Manor, but he got into serious trouble and financial difficulty. Ann Justice, the daughter, married Jonas Thompson, an attorney-at-law, and son of Richard Thompson, of Kilham, the marriage being solemnized in the Cathedral at York. In 1712, when Henry Justice was in distress, his brother-in-law, Jonas Thompson, purchased the Rufforth estate from him, and removed to, and lived in, the Manor House as his country home. His second son, William Thompson, who was likewise an attorney-at-law, married in 1757, Grace, daughter of Luke Thompson, another attorney-at-law, who was the third son of Alderman Edward Thompson, of Sheriff Hutton, near York. He died and was buried at Rufforth, as was his wife also. They had two sons, Jonas and William, and one daughter, Grace, the latter of whom died unmarried in 1843, and was interred at Rufforth. The vault in which she was laid to rest was within the altar rails of the old church, but consequent on the new structure being set back for some considerable distance, beyond the site of the old church, this vault is now in the churchyard.



CHAPTER IX.

MODERN OWNERS.

AFTER the Thompsons the land, which they had formerly owned, came into the possession of the late Mr. Montague, the Earl of Harewood, and the late Mr. George Middlewood, as chief owners, the latter of whom became the Lord of the Manor, and the patron of the living. On part of the land purchased by Mr. Middlewood, and just outside the village, he built a large and beautiful Hall, approached by a pretty little lodge and carriage drive from the highway running from Rufforth to Marston. It is a stately residence of red brick with stone dressings, and furnished with all the rooms and appointments necessary to the comfort and convenience of a country gentleman. Its grounds are judiciously planted, and as years go by the house and surroundings become more picturesque and attractive. The trees planted about the house are growing apace, not only sheltering it, but giving effect to its appearance. It is occupied at present by William Bridgeman Bridgeman-Simpson, Esq., who, in a generous spirit, keeps up the house and surroundings very effectively.

CHAPTER IX.

MODERN OWNERS.

AFTER the Thompsons the land, which they had formerly owned, came into the possession of the late Mr. Montague, the Earl of Harewood, and the late Mr. George Middlewood, as chief owners, the latter of whom became the Lord of the Manor, and the patron of the living. On part of the land purchased by Mr. Middlewood, and just outside the village, he built a large and beautiful Hall, approached by a pretty little lodge and carriage drive from the highway running from Rufforth to Marston. It is a stately residence of red brick with stone dressings, and furnished with all the rooms and appointments necessary to the comfort and convenience of a country gentleman. Its grounds are judiciously planted, and as years go by the house and surroundings become more picturesque and attractive. The trees planted about the house are growing apace, not only sheltering it, but giving effect to its appearance. It is occupied at present by William Bridgeman Bridgeman-Simpson, Esq., who, in a generous spirit, keeps up the house and surroundings very effectively.

After the death of Mr. Middlewood, on the 8th April, 1893, his widow and daughters succeeded to the estate, and were successively ladies of the Manor, as well as patrons of the living. For a time they occupied the hall, but a little while before the death of Mrs. Middlewood, they vacated it and let it. Within the last two years Miss Middlewood has built and furnished a pretty bungalow, which she at present occupies. Messrs. Boulton and Paul, of Norwich, were the builders, and Messrs. Hartley and Ashby, of York, the decorators. The building is very attractive, and the interior and the furnishing both artistic and effective. It has a lodge at the entrance, and extensive pleasure grounds which were judiciously laid out by Messrs. Backhouse. It is lighted by the electric light, and in every sense is a model of beauty and comfort. Mr. Brierley, of York, was its designer and architect. It is situate about midway between the village and the Hall, and is not only attractive in appearance, but comfortable as a residence, having every modern appliance and convenience.

Several of the farm houses belonging to Miss Middlewood, and situate in the village, have also been rebuilt and modelled with all the requirements of the present day. They are ornamental in character, comfortable in use, modern in appliances, and suitable in every way to the requirements of the times.

The other large owner of the estate was the late Mr. Montague. He was the representative of three rich and antient families, the Fountynes, the Wilsons, and the Montagues. The Fountaynes rose to eminence in the time of Henry III., when Sergeant John Fountayne was a

Commissioner of the Great Seal. Dean Fountayne, of York, a descendant of Sergeant Fountayne, married Ann, the sister of the Right Honourable Frederick Montague, of Popplewick, Notts., a member of the Rockingham Administration, and their daughter, Elizabeth, became the wife of Richard Wilson, the eldest son of Christopher Wilson, Bishop of Bristol. The son of this marriage became Richard Fountayne Wilson, and married Sophia, daughter of George Osbaldeston, M.P., of Hutton Bushel, York. Mr. Montague was their eldest surviving son, and assumed the name of Montague on attaining his majority, in accordance with the will of his great uncle, thus becoming the representative of the three families.

The Rufforth ownership was but a small estate to him, for he inherited an area of landed and other property which produced an annual income of between thirty-six and forty thousand pounds per annum, making him one of the twelve richest commoners in England. Amongst his possessions he had land in broken continuance from near York to Wetherby, yet with all this wealth, and with a generosity which was proverbial, he never dressed as well as most of his tenants. He was, however, at times curious to know if he held the esteem and confidence of those who farmed under him, and sometimes he employed very singular means to gratify his curiosity. There is a story told of him, which whether true or no, is worth repeating. Some years ago, when riding through Rufforth, he met a man farming a small farm, and enquired "Can you tell me who this farm belongs to." "Yes," said the man, "to old Montague." Then said he, "Who is old Montague." "Oh," replied the farmer, "why Andrew Montague,

of Ingmanthorpe." "Indeed," said the Squire. "And, pray, what kind of a man is he." "Why," answered the farmer, "he's a queer old chap, but he's the best landlord in England. He'll do owt we want—buildings, bones, anything i' reason." "Then you are well off," answered the Squire. "Aye, a deal better off than if't land wor wer own." And each satisfied with the outcome of the interview, went on his way, the farmer discovering before he had journeyed through the village who it was that he had been addressing.

The land of the parish is, generally speaking, heavy, and the subsoil is of clay. The crops chiefly grown are wheat, barley, oats, beans, and seeds. A few farms or houses are held by individual owners, such as Mr. Parker, Mr. Fawcett, Mr. Thomlinson, Mr. Webster, Mr. Thompson, Mr. Bootland, Mr. Marwood, and the Rev. J. W. Appleyard, but such ownership does not apply to any great extent. The farms are very respectably tenanted, and the only regret is that the farmers fail frequently—too frequently, to get the profits worthy of their labour and care.



CHAPTER X.

ASSOCIATIONS.

RUFFORTH is on the fringe of the historic moor of Marston, where forty-five thousand of the best and bravest of England's sons met on the beautiful July day of 1644, in mortal combat ranged. Nature wore her softest summer robes when this crowd of kinsmen faced each other, and with glittering steel challenged to conflict.

What heroes from the woodland sprung,
 When through the fresh awakened land,
 The thrilling cry of freedom rung,
 And to the work of warfare strung
 The yeoman's iron hand.

Marston Moor was the most momentous conflict of the many. The issue was narrowed down to King and country. It was the battle in which was centred the question of civil and religious liberty as never before. The Parliamentary forces had selected their ground before the arrival of the Royalists, and taken the higher land between Marston and Tockwith, which was a great advantage, whilst the Royalists were obliged to submit to occupy the marshy, swampy moors of Marston and Hessay, ending in Rufforth, with the consequence that, although not in the fight, the village got nearly, if not quite, as much of the conflict as either Marston or Tockwith. The brave

men ranged on the field were the children of one common ancestry, waiting to spill each other's blood. The chivalric sense of honour, and the brute ferocity of animal passion, linger anxiously for the fray.

“ On Marston heath
Met, front to front, the ranks of death ;
Flourished the trumpet fierce ; and now
Fired was each eye and flushed each brow !
On either side loud clamours ring,
God and the cause, God and the King.

The battle began late in the day and for hours raged, but the Royalists failed, “ Though they stood like a wall, they were mowed down like a meadow,” and when retreat came York was the rendezvous by way of Hessay and Rufforth. For two days the conquerors remained in the neighbourhood of the battlefield. The historian of York says that the villagers, who were commanded to bury the dead, “ asserted that they had interred 4,150 bodies. These bodies were buried indiscriminately, without distinction of party, save the Irish levies, who were separated from the rest.”

“ All join the chase, but few the triumph share ;
The grave shall bear the chiefest prize away.”

A spot not far from Wilstrop Wood is traditionally recognised as a burial place, but there is nothing in the way of mound or otherwise to sustain the story. Yet probably some one or more pits in this neighbourhood did contain hosts of the fallen brave. Other places, however, beside Wilstrop Wood, would be requisitioned as the necropolis of the dead. Spots nearest to the fallen slain would naturally become the readiest burial places, and as a consequence would be used for the purpose. Some

parts of the parish of Rufforth would hide beneath its face many which death had claimed in the strife.

Whilst the assumption is a fair one, there is a fact to sustain it which is very patent. Immediately behind the church and on the fringe of the churchyard, there is planted a row of yew trees which are a subject of interest, and but a few years ago were an object of great beauty. Age is making impressions upon them, with the consequence that their bloom is passing away. Naturalists claim for this tree the power to absorb gases arising from the dead which would otherwise be offensive, if not actually obnoxious, and in the belief of this theory which probably has evidence to support its birth, and to sustain its existence, for many long years trees of this kind have been planted where large bodies of men were buried. The proximity of the site covered by these trees to the moors of Marston and Hessay, lends probability to the belief in the theory, if it does not actually testify to the assurance that Rufforth was knit to the historic ground of Marston, by becoming the resting place of many of its fallen dead.

It is said that long years ago, a nobleman, whose relatives once had connection with the village, was particularly anxious to possess the trees, and would have removed them to his own estate on purchase, but the parishioners of his day, who probably knew more of their monumental purpose than he did, declined his several overtures.

There is a tradition that a cannon ball, fired in the battle at Marston, pierced the wall and lodged in the oven of a house in which an ancestor of Miss Middlewood then lived.

CHAPTER XI.

MINOR MATTERS.

RUFFORTH is not served by the Railway Company, which is to its detriment. The nearest station is Hessay, which is close upon two miles away. In the days of coaches it was better off, for each day several such passed through the village on the way to Wetherby, Leeds, &c., whilst stage waggon and carrier carts were also frequently on the road. Few villages can be saved from decline which lacks a railway station—or facilities to reach with ease cities or towns at a distance.

A wind mill, once a necessary adjunct to a village or at least a group of villages at one time, existed for grinding purposes. A remnant of it still remains a little way outside the village. It has long ago ceased its purpose, and is fast falling into ruin, but what remains of it holds out its hands to generations past as an object lesson of former usefulness. In the days past York was belted by mills of this description. Within the boundary of the city or immediately adjacent thereto, twenty or thirty such places did business for the people, and within a radius of ten miles there were more than one hundred of such mills. Water power, as applied to corn grinding, only existed to a limited extent, and that in more modern days than wind mills.

A pond lies just outside the village which affords to horses the opportunity of a ford: These wayside ponds at

one time were scattered about the country, and served a useful purpose, but the days of their utility have passed, with the advent of the railways, and they are being filled up and lost as landmarks to the traveller. There is no place of like character now, within reasonable distance of the city, on any of the country roads save on the road leading to, and near the village of, Wheldrake.

Races were formerly run in the parish on Acomb Moor. In 1633, King Charles I. was present at one day's sport, when Sir Henry Slingby's horse won the plate contested for in one of the events.

To meet the expenses of repairing and maintaining the roads in the parish and in the adjacent parishes, a toll-bar existed in the village. The origin of these Gates or Bars is in the distant past. In remote times many of them were set up by the Lord of the Manor, who used the income to repair the roads at his will, but the custom was so irregular, illegal, and unsatisfactory, that Parliament took the matter up and made laws by several succeeding enactments to govern their erection, and control their income. Great opposition was persistently offered in Parliament to the passing of the Bills, whilst outside Parliament riots prevailed in many places when the law was put into operation. At Harewood Bridge a great fight took place, and at Leeds the conflict grew so severe that the soldiers had to fire on the rioters, with the result that eight of them were killed and forty wounded, some of whom afterwards died.

As railways developed, the traffic on turnpikes gradually declined. The facilities to get about were so generally improved and increased, that the old means of transit

gradually died out. This circumstance gave new life to objections urged against the "Bar," which speedily so increased and strengthened, that the bars were closed one after another, and the taking of toll was abandoned. Like all such bars or gates the one at Rufforth had a small cottage attached to it, and from that cottage the gates stretched across the road. The gates were controlled by the cottagers, who were called "collectors." On the front of the cottage there was a large painted board, on which was stated the charge or toll to be taken for the passage of horses, carriages, cattle, &c. The name of the collector was also generally painted on a smaller board. A class of men existed who trafficked in those bars, taking by tender all they could lying on the road for long distances, or belonging to one Board of Commissioners or Managers. They paid a given annual sum and took the income of the bars, to each of which they appointed a gate or bar keeper, and by a system of visitation collected the receipts weekly or oftener. To prevent collusion between bar keepers and persons using the bars, these keepers were not unfrequently changed. The gate keepers had small wages, which they generally helped out by some indoor business to which they had been brought up, such as shoemaking, tailoring, &c. They were an honest set of men, rarely leaving the occupation when once they became connected with it. The contracts for groups of gates were occasionally let by public auction, but more frequently by tender. As, however, the information necessary to tendering was only at the command of a few, it was a rare thing for a contract to change hands. The Rufforth toll bar was nearly opposite to the first public house, and

the cottage stood well out into the street; it was demolished when the gate was removed over a quarter of a century ago, and the road through the village was improved by its removal. The villagers have now the luxury of Parish and County Councils to keep their roads in order.

The population of the parish, like other suburban parish populations, has declined somewhat during late years. It was formerly just over three hundred, but at the census of 1891 it was reduced to two hundred and forty-six. It remained almost stationery during the last decade. Its people have generally been a quiet, industrious, and moral class. Its upper classes have mostly been people of religious profession and attainment, and its working classes honest, guileless, and thrifty. The parish has been particularly free from crime. Whilst many of the surrounding villages have contributed their quota of serious offences to the criminal list, this village has added very few crimes to that list. Some few years back a man was found in a pond a little way from the village, and murder was for a while suspected, but as nothing was ever discovered confirmatory of the suspicion, the probability is that the conclusion was hasty and not well grounded. Another story used to be told in years long passed, that a man who had murdered his wife at Cawood, went to the village to visit his friends after the committal of the crime. He made various excuses to account for the non-accompaniment of his wife. Ultimately he declared that he had seen her ghost, and therefore she must be dead. He manifested great restlessness, and was strongly concerned to account for her absence. He likewise evinced an ungovernable disposition to talk about

her. All this set the villagers wondering and speculating, with the result that the parish constable, then the officer of arrest, entered upon enquiries which resulted in the man being brought to justice. His name was William Borwick, and after apprehension he was charged with the wilful murder of his wife, at, or in the neighbourhood of Cawood, on the 14th April, 1690. On this charge he was committed to the Assizes, and ultimately arraigned before the Honourable Sir John Powel at the Commission of Assize at York, on the 18th September, 1690, when on circumstantial but convincing evidence he was found guilty and sentenced to death. There were circumstances of great cruelty connected with his crime, and he was executed on the gallows on White Cross Hill, Haxby Road, on the Monday following his trial. Afterwards his body was hung in chains in the neighbourhood of the murder, according to the sentence of the judge and the custom of the time.

Although the man was arrested at Rufforth, and had friends living there, the crime was in no way connected with the parish. Neither has anything of a serious character happened amongst the people of the parish.



CHAPTER XII.

LEGAL MATTERS.

RUFFORTH is in the Ainsty of the City of York, and like all the villages comprised in that division, it had all its magisterial and much of its parochial business transacted at York. It made contributions to some of York's improvements, as in the case of the building of Ouse Bridge, to which its rates contributed some little of the cost.

An inclosure Act was passed in 34 George III., with the purpose of dealing with its common lands. It was entitled "An Act for dividing and inclosing the several open fields, ings, commons, and waste grounds within the parish of Rufforth, in the County of the City of York." Whether all these inclosures have been wise arrangements is a question we are not called upon to decide, but before the passing of such Acts the villagers had on the commons the right to depasture cattle, and to enjoy recreations, which privileges can now only be secured by a money payment. The villagers may take to themselves some blame for not making better use of their possessions when they had them. Certainly, in the case of Rufforth, the health and comfort of the people has been promoted by the drainage of the Ings, which at one time not only

seriously interfered with the traffic on the road, but must have engendered much disease amongst the people. The area of the parish is now about 2,420 acres. The smaller area indicated in Norman times did not include the wood which has been cleared, nor the marsh which has been drained and recovered and brought under cultivation.

At the York end of the village there is a small circular pinfold; a very important institution in the days now past. It is a somewhat modern structure built of stone to replace an older erection, but like all such buildings it is falling into decay as the consequence of its disuse in recent years. The modern law which enacts that cattle in lanes shall be properly attended, or tented; the better attention paid to hedges by farmers, and the introduction of the policeman into villages, has rendered the service of such places unnecessary. The pinfold is a very antient institution, and in days gone by it served a useful purpose, but it frequently became an occasion of dispute and occasionally of litigation. Cattle found straying were formerly impounded and detained in the pinfold until the owner redeemed his property by the payment of penalties and the discharging of bills for provender said to have been supplied. Not unfrequently owners took the law into their own hands and discharged their cattle by breaking the pinfold locks, which invariably brought them into greater troubles.

CHAPTER XIII.

SUPERSTITIONS, &c.

VILLAGE life in past days must have been a very monotonous life. Cut off from the outer world, every village was a world to itself. A well-to-do farmer came occasionally to the city on horseback—sometimes his wife accompanied him in the old-fashioned but comfortable gig, or in the heavy springless cart, or in more modern times in the dog cart, but the bulk of the people were born, brought up, worked, and died on the land, with thoughts which never extended much beyond the land. The daily paper had not come to be, and the weekly issue was confined to a few by its cost. The weekly pamphlet or magazine had no existence, and the monthly rarely penetrated the villages. News had leaden heels and travelled slowly, with the consequence that the villager rarely had a message beyond the boundary of his parish. It is said that a few hours before the battle of Marston Moor an officer was galloping through the village. Seeing a man on foot he reigned up his horse, and cried, “Who are you for : the King or Parliament ? ” The man was speechless for a little while, and then said, “Hed them two fallen out.”

With this condition of mind, stories handed down from sire to son were the most interesting to the people, and constituted the entire stock of their knowledge, for very few could read and fewer still were given to thought. Signs and omens, superstitions and legends, were cultivated diligently, and possession of a good store of village beliefs was accounted an unimpeachable evidence of superior intelligence. All that was said to be indicated by the howling of dogs, the crowing of cocks, the chattering of magpies, the action of rats, spiders, rooks, swallows, and lambs, was confidently believed in. Even the gatherings on candles, the crackling of burning wood, the ejection of a cinder from the fire, the heat of the cheek, the tingling of the ear, the itching of the nose, the marks on finger nails, the tickling of the eye, were prophetic of events soon to be realised.

The church had associated with it much that was indicative of good or ill, and connected with its feasts and festivals were many things according to the belief of the people, of a good or evil kind.

Every village possessed one or more ghosts, and Rufforth was no exception to the rule. At every social or family gathering this story was repeated, and to its truthfulness some persons present invariably bore testimony, with the assurance that they personally had been favoured with a vision of the spectral object. The story was that headless and blood covered soldiers galloped the neighbourhood through, as in the hurry and heat of battle. The one ghost, however, which used to be the most in evidence, was said to be a headless soldier, who came forth each night and wandered to and fro, as if in search

of the scene of action. He had lost his company and his occupation ; and the grave could not hold him. According to repute his uncommon appearance was particularly alarming, and people who supposed they had seen him, always spoke of the sight as being very frightful.

Imaginative and impressible people worked upon by the recital of stories told about this particular ghost, conjured up sights of the spectre, and persuaded themselves into the belief that their eyes had beholden the headless visitor. Fears frequently fray us with things that be not.

These stories were all that the villagers knew of the past ; whilst the annual feast was all that interested them for the present and the future ; yet with that recreation and this prospect, they were happy and contented. To bed early, to work soon, and all day at work, made up the sum total of their experience.



CHAPTER XIV.

CHURCHES.

IN and about the city of York there is some evidence of the existence of the heathen and Druidical form of religion, but so soon as Christianity was introduced into the Island, churches were built and orders founded for the propagation of the Gospel of Jesus Christ, and the Christianisation of the people. In the cities and towns these structures reared their heads in considerable numbers, whilst in the villages and hamlets similar buildings were speedily erected for the worship of the Almighty. Where persecution or poverty existed, the people rendered service to their Lord in houses, barns, and even less comfortable places, using occasionally dens and caves. But where these twin circumstances had no life, churches were built in which the people assembled at given periods for worship. So early as the time of Diocletian these buildings had existence, and that so extensively that he, as the Emperor of the Imperial City, in the year 303, issued an edict for the destruction of all such erections.

The advent of the reign of Constantine, however, brought new life and great liberty to the people, with a renewed zest for church building. Speedily temples of beautiful symmetry and rich adornment covered the land. Justinian I. spent his long reign in the erection of sacred

CHAPTER XIV.

CHURCHES.

IN and about the city of York there is some evidence of the existence of the heathen and Druidical form of religion, but so soon as Christianity was introduced into the Island, churches were built and orders founded for the propagation of the Gospel of Jesus Christ, and the Christianisation of the people. In the cities and towns these structures reared their heads in considerable numbers, whilst in the villages and hamlets similar buildings were speedily erected for the worship of the Almighty. Where persecution or poverty existed, the people rendered service to their Lord in houses, barns, and even less comfortable places, using occasionally dens and caves. But where these twin circumstances had no life, churches were built in which the people assembled at given periods for worship. So early as the time of Diocletian these buildings had existence, and that so extensively that he, as the Emperor of the Imperial City, in the year 303, issued an edict for the destruction of all such erections.

The advent of the reign of Constantine, however, brought new life and great liberty to the people, with a renewed zest for church building. Speedily temples of beautiful symmetry and rich adornment covered the land. Justinian I. spent his long reign in the erection of sacred

edifices, to the gratification and delight of the people. The early churches took the oblong form, somewhat after the shape of a ship or the form of a sword. The sites selected were mostly points of eminence, or the burial place of some leader or martyr. The altar was invariably at the east end, and the entrance to the building at the west. British churches were at first mostly built of wood; the earliest stone church being erected at Whithorn, now spelt Whithorn, and St. Ninian is credited with being its builder.

About the end of the fourth century, the churches on their erection began to be divided into three principal divisions of nave and aisles (north and south). At the east end was the altar, separated from the nave by cancelli or rail. The nave, as the body of the church was called, was used by the people, having in it the ambo, or reader's desk or pulpit. In early times the men occupied the south side, and the women the north side of the nave. The catechumens stood or sat behind the believers, according to their various classes; and the back ground was occupied by the penitents. A separate door was generally reserved for the priest's entrance, which in the course of time came to be called the priest's door. It was not until after the seventh century that glass was introduced into the windows. Some churches had vestries or repositories for the sacred utensils, and also houses for the priest or clergyman. Hospitals for the sick and poor, and buildings for the entertainment of strangers, were frequently provided in close proximity to the church. Towers and bells were introduced at a later date than the seventh or eighth century.

edifices, to the gratification and delight of the people. The early churches took the oblong form, somewhat after the shape of a ship or the form of a sword. The sites selected were mostly points of eminence, or the burial place of some leader or martyr. The altar was invariably at the east end, and the entrance to the building at the west. British churches were at first mostly built of wood; the earliest stone church being erected at Whiterne, now spelt Whithorn, and St. Ninian is credited with being its builder.

About the end of the fourth century, the churches on their erection began to be divided into three principal divisions of nave and aisles (north and south). At the east end was the altar, separated from the nave by cancelli or rail. The nave, as the body of the church was called, was used by the people, having in it the ambo, or reader's desk or pulpit. In early times the men occupied the south side, and the women the north side of the nave. The catechumens stood or sat behind the believers, according to their various classes; and the back ground was occupied by the penitents. A separate door was generally reserved for the priest's entrance, which in the course of time came to be called the priest's door. It was not until after the seventh century that glass was introduced into the windows. Some churches had vestries or repositories for the sacred utensils, and also houses for the priest or clergyman. Hospitals for the sick and poor, and buildings for the entertainment of strangers, were frequently provided in close proximity to the church. Towers and bells were introduced at a later date than the seventh or eighth century.

These buildings were properly held in great veneration, and people were exhorted to attend them in decent apparel, and observe in them proper conduct. Churches frequently became places of refuge for some class of offenders, like the cities of refuge in patriarchal days. All Saints', in the Pavement at York, still bears the evidence of the use it served in this particular by its ancient and peculiar knocker still existant, and fixed on the outer door in High Ousegate.

The Normans were church builders, and introduced into their work a style of architecture so peculiar to themselves that it has been since recognised by their name. It succeeded the Saxon, but the Saxon was not always pure in its architectural composition, and the Norman style was occasionally used by the Saxon builders. At first, the style was plain, massive, and devoid of ornamentation or embellishment, but this omission was corrected as time wore apace, and profuse ornamentation was introduced. Neither spires nor pinnacles were at first used, although turrets were occasionally employed. The arch was round until the middle of the twelfth century, when the pointed arch was first introduced. The windows resembled small doors and had no mullions, whilst the doors were often deeply recessed.

CHAPTER XV.

RUFFORTH CHURCH.

ACQUAINTANCE with the styles and characteristics of former days, enables us to approximate the time when the first Rufforth Church was erected. That the Saxons or early Normans built it is unanswerably attested by the Norman work found to exist in it before its removal. In the lapse of years many reparations and even alterations had taken place. The repairs were mostly, if not always, of a utilitarian character, and lacked care and skill in their execution to such a lamentable extent that they greatly destroyed the original character of the building, and made it the miserable poor place it was before it was taken down. It is, however, fortunate that these alterations did not entirely obliterate the original design and style of the place. Enough had been left to read its first character, and fix approximately its time of erection. In the case of village churches generally, time and lack of attention worked havoc with them, whilst more, when repairs had to be made or when circumstances appeared to demand alterations, there was no properly skilled power to see to the work, with the consequence that the village bricklayer, wheelwright, and smith each at his own unskilled will carried out the work, and all in turn did something to mar the beauty of the original design.

In the amendments and alterations at Rufforth each decade was represented ; the windows had generally descended to the early English or Decorated style. The old east window was late Perpendicular, whilst the roof had been remodelled and recovered until it represented no style in particular. Still, despite all this, fortunately there remained enough to give evidence of the period and design of the original structure.

The church itself was of stone from the Tadcaster or Huddlestone quarries. The porch, which was built in 1798, was of brick, with a pair of iron gates opening inward and a circular headed doorway within. The floor originally was in all probability the mother earth, strewn annually with a layer of rushes, which grew in the marshy ground at no great distance from the building. The custom of strewing rushes in churches, which was once universal, gradually grew into a church festival, from which in all likelihood the village feasts have come. The rushes were provided at the cost of the parishioners, but at the instance of the churchwardens, and the sexton was the proper person to see that the old rushes were removed before the new layer was introduced.

“ Then in the midst, throned on a rustic sledge,
 Frilled high with rushes in their greenness gathered,
 The Queen of beauty sits, in youthful bloom.
 The frost of time's fierce winter shall not nip—
 And round her hang a garland of fair maids,
 Fair as herself, with wreaths of flowers yoked
 In deathless fellowship of fairest fame—
 Moving to the music of their own rich charms
 In mystic dance of grace, that fascinates
 And keeps the head in thralldom while we gaze
 And memory lasts.”

The rushes when laid at first bore a somewhat untidy appearance, but served a useful purpose, before matted floors and cushioned pews were introduced into the church.

Pews in churches were not known until the fifteenth century, therefore at first in Rufforth old church the people stood or knelt as occasion demanded. When the pew was introduced into Rufforth, it was of the high-backed order, being five to six feet high from bottom to top, and presented great facilities for sleeping or seclusion, but it was not comfortable for either hearing or seeing. When the pew was introduced the rushes ceased to be, and the floor was laid with bricks, but as they were put down and renewed as occasion required on the ground without either drainage or passage for air, they were always damp and frequently mouldered, needing constant attention and repair. They were particularly cold and comfortless, especially in damp or wet weather. The walls inside the church were cheerless and irregular. On the north and south side walls there was a row of hat pegs, which were useful but certainly not ornamental.

Beneath the roof at one time a ceiling had existed, at the height of some nine or ten feet from the floor, which, whilst presenting features of comfort, did not add to the internal appearance of the structure. A gallery also ran along the west end, capable of holding about thirty people, but it was rarely used except on special occasions. Probably before the introduction of dissent into the village it might be useful, and as it was not in the church originally, it must have been the result of a felt need. In the front of this gallery there was fixed the Royal coat of

arms, according to a custom generally prevailing in churches up to a century ago.

The east window had three lights with stone mullions, and has been re-used at the east end of the south aisle of the new church, whilst the old west window which was of two lights, has been refixed at the west end of the same aisle. On either side of the east window the Commandment boards were fixed in accord with the custom in most ancient churches. There were also two windows with single lights on the south side of the church, and two such windows on the north side.

There was a monument inside erected to the memory of the Thompson family, which has been refixed in the new church.

The altar was of wood, surrounded by turned deal balustrades. On the removal of this furniture an old stone altar slab was found, buried underneath the structure, which has been cleaned and set up on a stone base at the east end of the south aisle. How long this interesting monument of antiquity had laid buried, and why it should have been thus dealt with, is a mystery which cannot now be solved. Altars have always existed in churches, and from the time of Augustine, adornment with flowers has been practised. Altar cloths are also of great age, having been in universal use long before the Conquest. The two door ways—one for the congregation and the other for the priest—were undoubtedly Norman, and they have been preserved and refitted in the new church for their original purpose. The church for centuries was without any means of either heating or lighting, but in modern days a stove was introduced,

which in the winter time when lighted was only effective in drawing the damp out of the walls, having little effect on the atmosphere of the church.

The tower of the old church bore a strong resemblance to a pigeon cote, and was an addition of modern times without being an ornament. It was composed of wood covered with lathes and plastered in cement to imitate stone, but it was a miserable finish to the church, poor as that was. That part of the stone of the old church which was suitable, was redressed, and used in the inside walls of the new church.

The old church had two bells, but they were both so cracked, and gave forth such melancholy sounds when calling the worshippers to service, that they had to be recast. Their ancient character, however, was preserved as far as possible, and they are rehung in the new structure. Bells were of much greater importance in olden times when clocks were scarce, and watches the luxury of the few. They were introduced into churches as soon as Britain became Christian, and were tolled on the occasion of every event of a public or parochial character, as well as to summon worshippers to the house of God. They were especially useful when services were not absolutely held at stated times, but at the will or convenience of the vicar who might not be residential. Before the Reformation they were rung for the dying and not for the dead; the intention of this custom was that the neighbours of the dying might be made acquainted with their condition, and offer prayers for their departing souls.

The font of the old church was of stone let into the wall and circular in form. It had no single feature of interest or attractiveness in or about it.

CHAPTER XVI.

RUFFORTH CHURCH—*continued.*

THE old church had accommodation for one hundred and forty worshippers, and its net value a little over fifty years ago was one hundred and forty-seven pounds per annum. Pope Nicholas, in his valuations, sets down the living at the annual value of five pounds; whilst in the Parliamentary Survey it is called, "a vicarage ten pounds per annum maintenance." The poverty of the living, and the fact that the parish was without a vicar, induced the Commissioners of the Survey to recommend "that Rufforth is near unto Acomb, and may fitly go to that church as appointed by us * * * * and "that Rufforth and all Knapton be annexed unto Acomb."

The living was augmented in 1739 with £200 by lot; in 1764 with £200 to meet the benefaction of £200 from Peter Johnson, Esq., who was for some time the Recorder of York; and in 1769 with £200 to meet a benefaction of £200 from William Thompson, Esq. The living has now been augmented to £265 per annum, with vicarage, &c., by the Misses Middlewood, but taking into account the rental value of the vicarage and the twenty-four acres of glebe land attached to the house, it is worth about £300 a year. These ladies have at their own cost altered and remodelled the Manor house and fitted it as a comfortable

and spacious vicarage, and as such it is now used by the Rev. Henry Andrew Wilson, M.A., of Trinity College, Dublin, who has been Vicar since 1890.

The original patron saint of the church is not known. The most remote evidence discoverable is the will of Mr. Guye Wright, which was proved on the 2nd of October, 1574, in which he gave his soul to God, St. Mary, and All Saints', and his body to be buried in the church before the image of All Hallowes, which is the English appellation for All Saints'. Torr, the Church historian, is particularly silent about this church. He offers no information upon it, save the two testamentary burials of Francis Gale, of Acomb Grange, Esq., who desired to be buried in the church nigh unto his children on the 9th of December, 1561; and Guye Wright, of Rufforth, gentleman, to be buried in the church before the image of All Hallowes, in October, 1574.

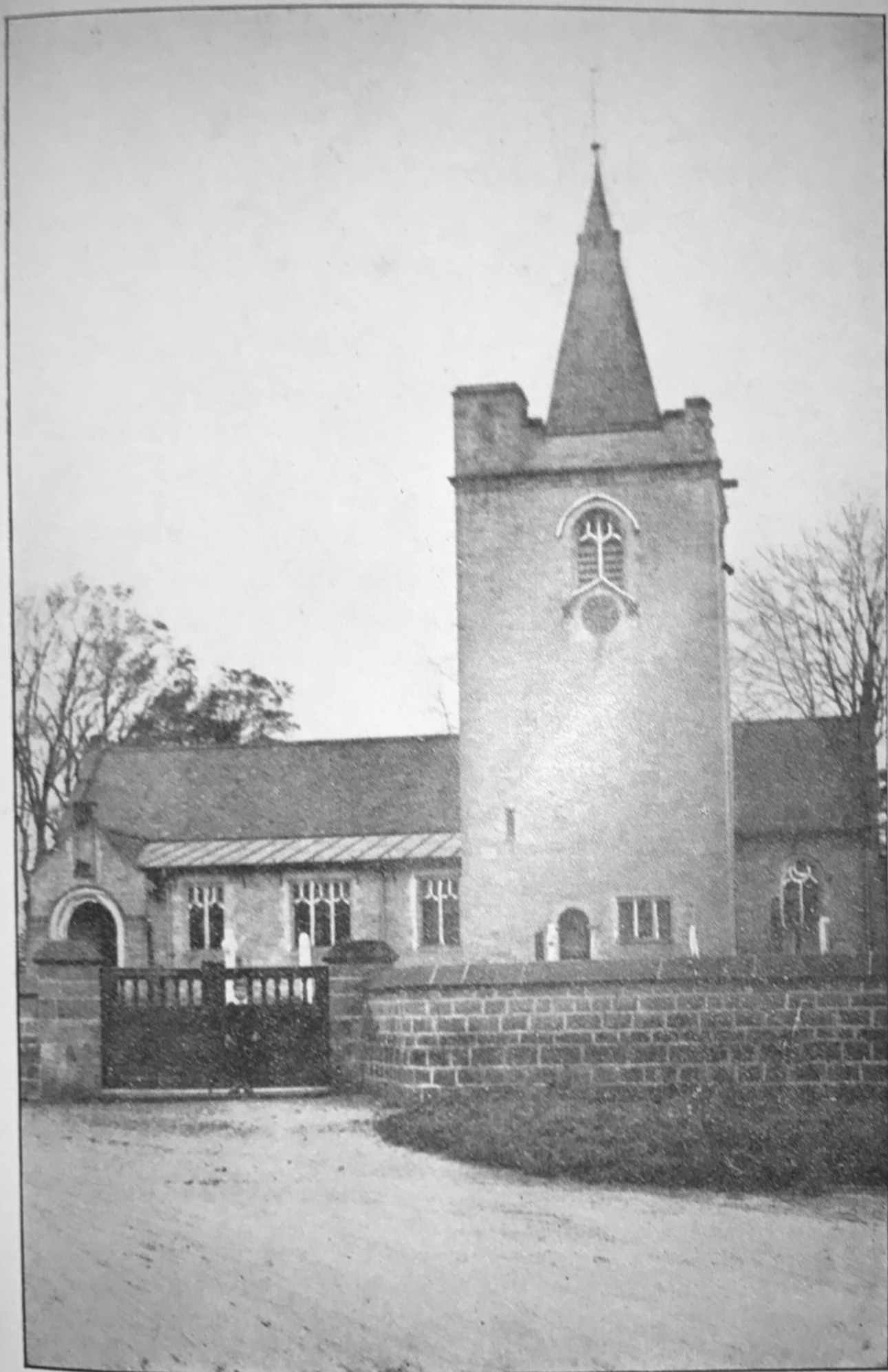


CHAPTER XVII.

NEW CHURCH.

TIME had worked mischief with the old structure, and unskilful hands had mixed up the character of the architecture until the building was not only tending to ruin, but fast becoming a ruinous muddle. What was to be done under the circumstances began to press itself on those most responsible, and consequently most concerned.

At this juncture Mrs. Middlewood entered the breach. Just when need was creating despair, this lady with extreme kindness and unstinted generosity undertook the situation, and devised liberal things. But for her, desparation must have come. The parish and neighbourhood were not equal to the need, and outside sympathy could not be commanded. But with a spirit worthy of all commendation, this lady came to the rescue. Ground lay behind the old structure, presumably for a burial ground, but unconsecrated, and she suggested that it should be pressed into the service of a new fabric, which she would at her own sole cost erect. It lay somewhat to the north of the old building, and for that reason it presented features of advantage not enjoyed by the old site.



RUFFORTH NEW CHURCH.

So soon as the generous purpose of Mrs. Middlewood was made known, there was rejoicing among the people especially amongst those attending the church, and her intention was not only received, but her proposed gift gratefully accepted by the vicar and his officers, as well as the parishioners. Architects were consulted, plans were produced, and estimates prepared. The structure was to be worthy of the best tradition of Episcopalian church building, and after much thought and many consultations, it was determined that the new church should be of the Decorated style of Gothic architecture, and should be made as comely and comfortable as modern tastes required.

Agreeably to this determination proceedings towards building were commenced, and carried on to completion during 1894-5. Stone by stone the work progressed, and each day saw something done towards completion. To anxious minds the time wore on slowly, yet the progress rendered them comfort. They looked upon the building with joyous anticipations, and with pardonable feelings of pride. They watched the old go with its many associations and varied memories; they watched the new come with its bright hopes and pleasant anticipations.

The new church was set back beyond the boundary of the old building, and during the demolition and reconstruction the services were regularly and reverently conducted in the village schoolroom, which was adapted to the needs of the occasion as far as it was possible.

CHAPTER XVIII.

THE NEW CHURCH.

TO the Glory of God, and the joy of the villagers, the work of erection was completed, and the church opened. It is composed of chancel, nave, and south aisle, with a square tower from the top of which springs a neat and somewhat picturesque spire, seen for a considerable distance round. Encircling this tower, an inscription has been cut in the stone containing the words, "To the great glory of God, and in pious memory of George Middlewood, Rufforth, Anno Domini, 1894. 'Lord, I have loved the habitation of Thy house, and the place where Thy honour dwelleth.' " In addition to the inscription, each corner is adorned by an uninscribed shield—neat, plain, effective, and beautiful.

The building externally is composed of Killinghall stone, liberally enriched with Whitby stone dressings, whilst internally the old stone from the Tadcaster quarry has been used. The old structure had about it a considerable quantity of lead, which has been recast, and employed as a covering for the south aisle, whilst red tiles have been used to cover the nave and chancel. The whole exterior presents a clean, chaste, unadorned, but picturesque appearance.

The interior or under side of the roof is of oak, barrel vaulted, with carved bosses at the intersections of the moulded ribs, and carved figures at the feet of the principals. The windows are of plain cathedral glass, save where the old coloured glass windows have been refixed or supplemented by new ones. The new east window has been filled with stained glass, erected to the memory of the three sons of Mr. George Middlewood, by their sisters, the Misses Middlewood. This window is of five lights, and represents the Ascension of our Saviour, the subject being treated with great skill, the design and colouring are very effective, resulting in the window being both interesting and handsome. Underneath is inscribed, "To the Glory of God, and the dear and lasting memory of George Middlewood, born 1850, died 1885; Matthew Middlewood, born 1851, died 1881; John William Middlewood, born 1854, died 1879. This window was dedicated A.D., 1895, by Emma and Marion Middlewood."

Black and white marble slabs have been used for flooring the chancel, and the altar table is of oak so beautifully and elaborately carved as to need no altar cloths.

The font is of dark green marble, of a very superior character, and was given by Mrs. Middlewood in memory of her deceased daughter and grandchildren. A small brass plate is let into the font bearing the inscription, "I Sarah Middlewood, dedicate this Font to the glory of God and to the memory of my dear child, Caroline, who died August 6, 1851, aged two years, and also to the memory of my two dear and only grandchildren, George Quinton and William Relph, sons of Matthew Middlewood, the former of whom died November 20, 1879, aged 5 years,

and the latter February 27, 1881, aged 3 years." The bowl rests on a fluted column octagon in shape, with a stone base, and is a very useful and pretty addition to the church.

The pews or stalls with all the wood fittings are of massive unvarnished oak, very chastely carved. Several interesting remains of the old church have been judiciously introduced, and built into the new structure, as for instance, the old east window has been fitted into the east end window of the south aisle, the Norman west doorway has been utilized for the south doorway, and the Norman priest's doorway has been employed as the entrance to the new vestry.

The two old bells have been recast by Mr. John Warner, bell founder, and another bell added, increasing the peal to three. In the old church the singing was led by a harmonium and untrained voices, but the instrument has been superseded by a fine new organ, built by Messieurs Abbot and Smith, of Leeds, from specifications by the late Dr. Naylor, formerly organist of York Minster. It is inserted in a space provided for it in building, and situate under the tower, so that it does not protrude into the church. The instrument is of a superior character, and in its design and building does great credit to Dr. Naylor, and the builders. In the great organ there are five stops and two hundred and ninety pipes, with two composition pedals. In the pedal organ there is one stop and thirty pipes. In the swell organ there are five stops and two hundred and seventy-eight pipes, and three couplers, making in all fourteen stops and five hundred and ninety-eight pipes. The action work of the manuals is on the

"tracker" principle, and the action work of the pedal is on the tubular pneumatic principle. The seat of the organist runs parallel with the walls of the building, and the instrument is played by Mr. Wm. Birdsall, the village schoolmaster, in a very creditable manner. The choir, which is now carefully trained, has its place on either side of the chancel, and is composed of male and female voices, who lead the praise part of the service efficiently.

The pulpit, which is of oak neatly carved, is on the north wall, and the lectern is of similar material fitted on to an elaborately carved pillar or pedestal, into which the figures of the four Apostles have been effectively worked. The vestry is under the tower, occupying the space not used by the organ. The pews are open, and appropriated to a considerable extent. The floor is flagged and matted, and the building is heated by the Grundy system, which is both simple and effective.

The Royal coat of arms, in front of the gallery of the old church, has been fixed over the vestry door in the new building.



CHAPTER XIX.

THE NEW CHURCH—*continued.*

IN the old structure some few monumental tablets were affixed, and these have been cared for and refitted in the new edifice. The one to the memory of the Thompson family has been cleaned and renewed, and refixed on the south wall of the church. It is of white marble on a blue marble ground, and bears the inscription:

“In a vault near this place
are deposited the remains of
William Thompson, Esq., who
departed this life, Nov. 13, 1792,
aged 73 years.

Also in a vault near this place
and on the outside of the wall
are deposited the remains of
Grace, widow of the above William
Thompson, Esq., who departed this
life, May 6, 1805, aged 69 years.
And also are deposited the remains
of William, youngest son of the above
William and Grace Thompson, who
departed this life, Feby. 11, 1806, aged
36 years.

Grace Thompson, daughter of the
above named William and Grace Thompson,
died August 18, 1843, aged 83 years.”

Underneath the inscription are the Thompson arms, on a small separate slab, picked out in colours. This latter

Grace Thompson's vault is, by the removal of the church, now in the churchyard, eight or ten yards away from the church.

A coat of arms in coloured glass in one of the windows of the old church has been preserved, and fixed in the inner vestry window. There is some doubt as to whom it belonged, but it is not unlikely that it is the armorial bearings of Guye Wright, or it is possible that it belonged to Francis Gale.

There are no benefaction boards in the church, but in the vestry a small board of considerable antiquity is fixed on the wall bearing the inscription:—

“ ‘The liberal soul shall be
made fatt.’ Prov. 11 25.
John Hawkins from London
departed this life in the
year 1726, and gave to the
poor of Rufforth the
value of 1 pound twel
ve shillings & 6 pence
yearly for ever.”

There are no Commandment or other boards on the walls of the new building. Worshippers are not distracted by objects to call off their attention from the service in which they should be engaged.

There is seat accommodation in the new church for fully one hundred and twenty persons, and whilst this number does not generally attend, still the church is popular, and its services attractive. With a resident vicar the attendance has been improved, especially in the evening, and will in all probability continue to improve.

CHAPTER XX.

CHURCH AND CHURCHYARD.

THE church stands in its own burial ground and is approached from the village street, by steps and footpaths, leading from the gates on the south and west sides, up to, and terminating in a porch on the south side. The tower, as already indicated, is a prominent feature in the building, and contains a useful and valuable eight days' clock, made and fitted by Messrs. Potts and Sons, of Leeds. This is an interesting addition to the church, and of great value to the villagers.

The architects for the new building were Messrs. Demaine and Brierley, of Lendal, York. The contractor was Mr. I. Gould, of Leeds, and the carver Mr. Milburn, of York. The total cost of the structure with its furnishing was fully, if it did not actually exceed £5,000, which cost was entirely borne by Mrs. Middlewood, save the east window by the Misses Middlewood, who, in addition to this evidence of their generosity, have given a considerable sum to augment the endowment, besides providing the vicarage.

A new and substantial stone wall has been built round the churchyard, which greatly improves the appearance of all about it. The burial ground has been considerably

enlarged by an additional piece of land chiefly on the north side, whilst fully six square yards of the old ground at the south west corner has been given up to improve the high road, at that point of the village which was up to the time of this alteration a somewhat perplexing and even dangerous turning. Footpaths have been formed, and the churchyard levelled and improved. Stones have also been sunk into the ground to indicate the site which the old church occupied, the new church having been set back at least ten yards.

The church yard is well kept, and some of the graves regularly tended and beautified by flowers and wreaths. The yard, however, is devoid of any monumental device, save a grey polished granite tomb to the memory of Mr. Middlewood's family, and a neat granite obelisk to the memory of Mr. Parker's family. A vault, covered by stone flags, which was originally under the east window inside the old church, is said to have been the burial place of Mrs. Grace Thompson, but consequent on the setting back of the new building, it now stands in the churchyard. Neat stones mark the resting place of many of the departed villagers, &c., including a tomb belonging to the late Mr. Thos. Hill. An ordinary stone indicates the burial place of the Rev. Charles Watson, who for the long period of thirty-seven years was vicar of the parish ; it also records the death of his wife. He was non-residential, working the parish first from Acomb and then from York, where he resided, but he was sincerely devoted to the interest of the parish, and grudged nothing to serve it. The granite tomb erected by the Misses Middlewood is an attractive and unique monument, built

by Messrs. Macdonald and Co., of Glasgow, at a cost of £335. It is elaborately and yet chastely carved, bearing in well cut letters the inscription :

SACRED TO THE MEMORY OF
 GEORGE MIDDLEWOOD, WHO
 DIED APRIL 8TH, 1893, AGED 84
 YEARS. ALSO OF SARAH, HIS
 WIFE, WHO DIED JULY 11TH, 1901,
 AGED 75 YEARS.
 ALSO OF JOHN WILLIAM, YOUNGEST
 SON OF THE AFORENAMED, WHO
 DIED AT ALGIERS, JAN. 3RD, 1879,
 AGED 24 YEARS. ALSO OF GEORGE,
 ELDEST SON OF THE SAME, WHO
 DIED OCTOBER 15TH, 1885, AGED 40 YEARS.

On the south side there is inscribed :

SACRED TO THE MEMORY ALSO OF
 MARION, SECOND DAUGHTER OF
 GEORGE AND SARAH MIDDLEWOOD,
 WHO DIED MAY 27TH, 1901, AGED 54
 YEARS. ALSO OF GEORGE QUINTIN
 MIDDLEWOOD, GRANDSON, WHO
 DIED NOV. 20TH, 1879, AGED 5 YEARS.



CHAPTER XXI.

DEDICATION.

WHEN the sacred edifice was completed, the Act of Dedication was solemnized by the Right Reverend Robert Jarrett Crosthwaite, D.D., Bishop Suffragan of Beverley, Archdeacon and Canon of York, and Rector of Bolton Percy. The time used for this purpose was Wednesday, the 17th April, 1895, in the afternoon of which day the building was dedicated to All Saints and the service of God.

The licence of the Archbishop to the Rev. Henry Andrew Wilson, Master of Arts, was first read, whereby he was, as the vicar of the parish, authorized and directed to conduct divine service in the church. The Rev. Fredk. Peel, M.B., Vicar of Heslington, read the first part of the service, and was followed by the Rev. H. A. Wilson, who read the second part, after which the Right Reverend the Bishop read the general thanksgiving and dedication prayers. The first lesson was read by the Rev. Charles Heathcote Carr, M.A., then Rector of Moor Monkton, and the second by the Rev. Bagnell Burdett Newenham, Vicar of Bilton, York.

The sermon was preached by the Bishop of Beverley, who, in an excellent discourse, offered to the villagers and parishioners his hearty congratulations on the completion of the beautiful church. He gratefully referred to the beneficence of Mrs. and the Misses Middlewood, who at their own cost had borne the entire expense of the building in which they were to worship in the future. He instanced many other actions by the means of which these ladies had contributed to the comfort of the worshippers in the church, and to the benefit of their vicar. At all times they had most generously contributed to the interest and the wellbeing of their neighbours, and manifested in all their doings a most sincere desire to promote the glory of God as well as the welfare of the people. He felt assured that the parish would be grateful to them for their generosity, and appreciate very highly their valuable gift by using the church diligently; and that generations yet to come would regard with reverence and respect their generous doings.

In the action of these ladies he thought he heard the voice of departed years, speaking of the days and gifts when men gladly dedicated their wealth to the erection and endowment of the churches which still stud the land. It was not from the State that they received their possessions, but from hearts and hands controlled to acts of generosity by the Spirit of the living God. At the close of a most interesting and inspiring service, a collection was taken on behalf of the Archbishop's Pastoral Letter Fund, and then was closed one of the most pleasant and profitable events which the village has ever known in its history.

The graceful and grateful words of the Right Reverend Bishop, having reference to the noble and generous action of Mrs. and the Misses Middlewood, were fitly spoken, and found an echo in every heart. To those ladies the villagers must ever feel they owe a debt of gratitude for providing them with a beautiful and comfortable habitation, in which they, and their children, and children's children for generations yet to come, can render praise to, and seek mercy and help from, the God of all salvation. Only the deepest spirit of reverence, and the highest sense of Christian duty, could have dictated such a grand and noble deed as they have conceived and executed. To every villager living to-day, and to generations which will yet have birth, this church will speak of

"Rare benevolence the minister of God."

The building is a monument of self-sacrificing devotion to the cause of righteousness, of loving zeal for the glory of God, and of Christian concern for the wellbeing of men.

Christianity is the conception of the Eternal, designed in, and sent down from heaven, charged with the gracious purpose of lifting people up to the glorious habitations from whence it came, and they, who build houses of prayer or labour for human redemption, are co-workers with God in the great scheme of man's present and eternal salvation.

"The truly generous is the truly wise,
And he who loves not others lives unblest."

CHAPTER XXII.

CONSECRATION.

THE church was consecrated by His Grace the Archbishop of York (the Right Hon. and Most Rev. W. D. Maclagan, D.D.) on Thursday, the 9th day of April, 1896. The dedication, as already indicated, having taken place nearly a year before, and the licence to preach having been in existence all the while, but consequent on some legal formalities not being completed, the consecration had been delayed.

The Archbishop was accompanied by the Rev. A. N. Thomas (his Grace's Chaplain), and Mr. Henry Arthur Hudson (the Registrar), whilst the clergymen present were the Revs. J. N. Bromehead, Vicar of Dringhouses; Dr. Hiley, Vicar of Wighill; E. S. Carter, Vicar of St. Michael-le-Belfrey, York; R. H. Cooke, Vicar of Healaugh; C. H. Carr, Rector of Moor Monkton; J. S. Morgan, Vicar of Tockwith; U. B. Miles, Vicar of Askham Richard; B. B. Newenham, Vicar of Bilton; F. Peel, Vicar of Heslington; R. P. T. Tennent, Vicar of Acomb; G. N. Ward, Vicar of Askham Bryan; A.

Willan, Vicar of Copmanthorpe ; J. S. Williams, Vicar of Poppleton ; Dr. Walls, York ; H. A. Wilson, Vicar of Rufforth ; J. R. Bradshaw, curate of Moor Monkton ; and W. W. Bragg, curate of Bilton.

The clergymen robed in the village, and then accompanied by the Vicar of the parish they adjourned to the church, receiving the Archbishop within the porch of the building, where the Vicar read the petition for consecration. The building in its several parts were then visited and consecrated, and the singing introduced into this portion of the service was most creditably rendered by the choir, under the direction of the organist.

All the preliminaries completed, the Archbishop took the pulpit and announced as his text the Fourteenth chapter of Paul's Epistle to the Romans, and the 8th and 9th verses, "For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord ; whether we live therefore, or die, we are the Lord's. For to this end Christ both died and rose, and revived, that He might be Lord both of the dead and living." The first thought urged upon the hearers was the duty of attending the House of God, the value of its ordinances as a means of spiritual health and life, and the duty and possibility of weaving into daily life the principles of Christianity. His next thought was the duty of Christian charity, devotion and zeal in this life, which he urged upon the congregation with great earnestness and power, and that led him naturally to his third thought, that such a life would entitle each member of his congregation to the assurance of a glorious resurrection. It was a most impressive service, and greatly enjoyed by the very large congregation assembled.

After the sermon, a collection was taken on behalf of the Diocesan Fund for assisting the work of church extension and religious education.

The Archbishop, with the greater part of the congregation, then passed out of the church to the northern side of the building, where His Grace consecrated the additional piece of ground which had likewise been given by the lady benefactress for the burial of the dead. A fine day, a full church, a good sermon, and a liberal collection were all crowded into this most interesting service.

The latest addition to the church is the gift of a very beautiful Reredos by the late Mrs. Middlewood. It is placed under the east window, and so arranged that it does not interfere with that part of the building, but rather lends effect to it. The subject represented on it accords well with the window. In the latter is set forth incidents in the Ascension of the Saviour, whilst the decorations of the Reredos presents events in Christ's early history, such as the Renunciation, the Interview between Mary and Elizabeth, the Nativity, and Christ discoursing with the Doctors. The dedication service was undertaken by the Right Reverend the Bishop of Beverley on the 11th of February, 1898. He selected as the subject of his discourse, 2 Corinthians, 8th chap., 9th verse, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." The sermon was both earnest and eloquent, and was listened to by a large congregation, which included, amongst others, the Revs. H. A. Wilson, B. B. Newenham, R. P. T. Tennent, G. M. Watson, T. Hatfield, and J. R. Bradshaw. The

erection is a charming addition and adornment to the pretty little church.

It has been very properly determined to record the generosity of the principal donor of the church, and to perpetuate her gift. To this end a bronze plate has been engraven and affixed to a pillar of this structure, which reads thus:—

THIS CHURCH
WAS COMPLETED
AND CONSECRATED TO
THE GLORY OF GOD,
ANNO DOMINI, 1896.
IT WAS BUILT BY
SARAH MIDDLEWOOD,
IN LOVING MEMORY
OF HER HUSBAND,
GEORGE MIDDLEWOOD,
WHO DIED APRIL 8TH, 1893,
AGED 84 YEARS.



CHAPTER XXIII.

MINOR CHURCH MATTERS.

THE plate of the church is of pewter, which, of course, is of great value now, but the service also includes a chalice of silver of great beauty and value. The Very Rev. A. P. Purey-Cust, D.D., the Dean of York, who is an authority on such matters, pronounces it exquisite and gives its date as 1587. It has a chaste cover, and is altogether a most charming article of service.

The Registers of the church date back from 1655, and considering the many hands they have passed through, and the non-residence of the vicars generally, they are remarkably well kept. They extend over four books, the first of which bears the title :

A New Register Book,
containing all the Baptisms
and Burials which have
been in the parish of Rufforth
since the year of our Lord God, 1655.

Together with the names and numbers of all such Briefs, and letters patents as have beene published and collected since the twentieth of April, 1674, within the said parrish and summes of money sett downe in words at length and not in figures.

Whereunto

Is added and engrossed all the yearelye
account of the churchwardens, constables,
overseers for poore, as the same have been seen
and allowed on by minister auditors and
chief of the parishioners,

Fairelye

and fully engrossed and taken out of the
old Records, with corrections and amendm^{ts}

by me John Bowcock,

curate of Rufforth,

Ap^l. 12, 1674.

The Baptisms	}	for 1655 to 1673 are copies
Marriages		
Burials		

and continued in this book in the
original to 1743.

The Register also contains of copy of the Terrier of all
ye rights belonging to ye curate of Rufforth wh^{ch} Terrier
was delivered into ye Archbishop's register office at his
Primacy Visitati, July 1743

James Whitehead Gentleman ye present Impropiator

The church keeps up the time-honoured officers of clerk
and sexton. Formerly in accordance with the law every-
body was supposed to attend church service, and it was
the duty of the churchwardens during service to visit the
public houses, and see if any of the inhabitants were
tippling instead of attending service.

CHAPTER XXIV.

CHARITIES.

THE charities at the command of the church are not extensive, either in character or value, but they are judiciously administered. On the benefaction board of the old church a record exists as already indicated that

John Hawkins, from London, gave to the poor of Rufforth, the value of one pound twelve shillings and sixpence yearly for ever. The property supposed to be derived under this donation consists of a house, small garden, and about nine acres of land in the parish of Upper Poppleton, which still continues under the management of the churchwardens and overseers.

At the time of the Charity Commissioners' enquiry on the 28th June, 1823, the house and garden adjoining were let to Mr. Peacock as yearly tenant at the rent of £5 5 0, which was reported as the then full value. The close of nine acres was let to John Kirk, as yearly tenant, at the rent of nine pounds, which was also considered its full value.

Out of the rent of the house and garth there is a payment of 2/6 a year to the curate. This payment is mentioned in a terrier dated in 1777, but the origin of it

is not known. Subject to this outgoing, the rent of the house and land is distributed annually on Good Friday and St. Thomas' Day amongst the most deserving and necessitous poor, selected at a meeting of the parish officers and other principal inhabitants in the vestry assembled.

At the Charity Commissioners' enquiry on the 29th November, 1894, the nine acres of land was found to be let to Mr. Dimmey at the yearly rent of £12 per annum, and the cottage with its garden of half an acre, was let to Mr. John Walker at £8 a year.

Another charity is an ancient rent charge, or annual payment of two pounds six shillings and sixpence, issuing out of a house and land at Rufforth, the property of Robert Wilstrop. This charity was also recorded on the table of benefactions, but it is not known how it has come to be. The sum of one pound four shillings, part of the money, is paid to the Vicar of the parish, for two anniversary sermons on Good Friday and St. John's Day, and the remainder of the income is distributed annually along with the John Hawkins charity. From these two charities, sums varying from 2/- to 12/- are given each year to twenty-five poor parishioners, after necessary deductions have been made for the cost of maintaining the property.

The sum of four pounds a year is received to the use of this parish and its neighbourhood from the Trustees of the late Lady Hewlay's Charities. The money was formerly paid, according to the bequest, to the Schoolmaster of Rufforth, or to the person keeping a school for teaching eight poor children, who were appointed by the overseers

of the poor, and the number was invariably kept up. The money is said to be now devoted by the trustees to scholarships for Rufforth and adjacent parishes.

Some years ago eight or nine old cottages stood on the roadside just outside the village. They were accounted and used as poor houses, the right of appointment to them being vested in the parish officers. In the course of time they became so dilapidated that they were not fit for human habitation. As no funds existed for their reparation, and nobody would undertake that work, the Guardians of the Poor took possession of them, and closed them as and when they could get them into their hands, which was mostly when the occupants died, for bad as they were, they afforded shelter to those who could afford no better place, and who shrunk from the shelter of the workhouse. So soon as unoccupied they fell to pieces, in which process mischievous people assisted, and the material composing them disappeared. How they came to be, who left them, and why, is a mystery which neither the parish nor its register can solve. The pity is that they could not be kept up, so that the eventide of a few poor lives might have been brightened by a rentless home.



CHAPTER XXV.

METHODISM.

MESLEYAN METHODISM is the only form of dissent existing in the village. It was originally introduced into the parish at the instance of Mrs. Martha Thompson, of the Manor House, a lady of great wealth and strong religious convictions. From her girlhood she had given evidence of deep seated piety, and had exercised upon her neighbours a power for good, which was very great and far-reaching. About 1743-4 she came under the influence of Methodist preaching, and was so profited and impressed by it that she invited one of the preachers she had listened to, to visit the village, which he did during the next few months.

At this time the highest dignitary of the Church of England living in this neighbourhood, had, along with some of his clergy, entered upon a crusade against the introduction of Methodism into York, which promised to be a successful war, but Mrs. Thompson had close acquaintance with, and considerable power over, the head of this force. She took judicious action, with the result that the bitterness lost its sting, the opposition was relaxed, and the persecution withdrawn. Very soon afterwards Methodism was introduced into the city, and found

acceptance with the people. Without this relaxation it would have come, but its coming would have been a fight, which in matters religious is always most unseemly.

Mrs. Thompson not only accepted the teachings of Methodism, but became friendly with its leaders. At a time when correspondence by letter was a costly luxury, which could only be indulged in by the rich, she was in the habit of writing the Rev. John Wesley, and in one of those letters she said, amongst other things, "The first preacher (Methodist) I heard I did not rightly comprehend his doctrine, but his deportment much affected me; there appeared such a solemn reverence of God in his very looks as I had never seen in any person before. Mr. Shent, of Leeds, was the next preacher who came this way. I was so astonished with the heavenly truths he unfolded that I was almost lost in wonder, love, and praise. I invited them to my house, and the Lord opened my understanding to know what he had formerly wrought in my heart. I was kept in wonderful peace, and refreshed with the comforts of His Spirit. They not only preached justification by faith in Christ Jesus, but sanctification through the influence of His Spirit. This was an additional blessing to me, who had been so long complaining of the remains of sin * * * * I was greatly animated with love and zeal for God's glory, and the salvation of souls, and procured the preachers to visit every place where my friends lived, that would receive them; and praised be the Lord the Word proved to be the Saviour of life to many souls."

Preaching services were established in the village in 1744-5 (before a Society existed at York), but this did not come about without opposition and difficulty. The services

were held in the Manor House, then occupied by Mrs. Thompson, and continued with regularity and success until the size and influence of the Society was such, that along with Askham, it sent seven shillings to the quarter day board, when Easingwold only sent six shillings, Kirbymoorside six shillings, Pocklington, Tadcaster, and Beverley ten shillings and sixpence each. and York fifteen shillings and three pence.

The Rev. John Wesley considered the village of so much importance that he visited it, and preached in it. In his Journal, on the 11th May, 1753, he says: "I rode over to Rufforth, preached at one o'clock to an earnest congregation. A young man, remarkably serious and well behaved, and rejoicing in his first love, who set out but a few minutes before me, was thrown by his horse, and (as it is termed) broke his neck. Just at the instant, a person going by, who understood the case, took hold of him and pulled it into its place."

The work in the village must have consolidated quickly, for the Society soon became of so much importance and influence that when the ground for Peasholm Green Chapel was purchased, it was conveyed to seven trustees in trust for the Connexion, of whom Matthew Coward, husbandman of Rufforth, was one, an unmistakeable evidence that the village at that time had a strong Society, and was of considerable value Methodistically. Ultimately this Matthew Coward became a trustee of the chapel and property at York, and so continued to the time of his death.

Mrs. Thompson worked diligently, as did the other members of the Society, with the result that several of the

surrounding villages sought for, and some of them obtained the introduction of Methodism, and its permanent establishment. She was a modest, retiring woman, with a deep sense of her indebtedness to God, and a clear assurance of her acceptance through Jesus Christ. She laboured earnestly and persistently in the cause of religion, and many will be the crowns of her rejoicing, for everybody in the village felt the result of her life and labours and benevolence, whilst many realised the benefit of the truth she set forth. She was the village Evangeline. In her later years, to the great regret of the Society, she removed to London, where she spent her last days, and Rufforth suffered greatly as a consequence. Without her it encountered many difficulties, and at times became exceedingly feeble. For some while, and especially in the winter, the services were irregular, there being difficulty in securing a preaching place under shelter. Then the leaders were often changed by removals. Two of them, Robert Bussey and Mark Abbey, came to reside in York, and the members were left as sheep without a shepherd, with the consequence that the Society degenerated very much.

Eventually, however, the Society found a settled home in the house of Mr. Mountain, who, although not then a Methodist, placed his large kitchen at the disposal of the people, and in it the services were regularly held during his life, and the greater part of the life of his son. The custom of holding services in houses, &c., extensively prevailed up to the second decade of the last century, so that this house service was quite in accord with general usage. The house is situate close to the churchyard, and

is now occupied by Mr. Joseph Parker, the church and burial ground only intervening between it and the Manor House in which the services were first established. At the meetings, which were invariably in the evening, the room was lighted with candles, which, to the amusement of the junior members of the congregation, were frequently snuffed out by the old man whose duty it was to keep them brilliant. The people sat about on chairs and a bench or two, and the pulpit was composed of a chair with a moveable book board on the back, a very common arrangement when house or cottage preaching prevailed. Good companies were the rule, and the membership was considerably increased by this settled home. It was not an uncommon thing for the room to be uncomfortably crowded, whilst in the summer very frequently there was an overflow congregation which remained in the yard, so that with open doors and windows, they could hear the sermon even if they could not see the preacher. The lovefeasts and anniversary meetings were held in the barns belonging to Mr. Mountain and Mr. Dodsworth.



CHAPTER XXVI.

METHODIST DEVELOPMENT.

COTTAGE or house meetings in connection with Methodism were for many years both popular and attractive, but there were features of discomforture about them which developed as the years went along. The changing of tenants, interference with domestic arrangements, obligations incurred with those in whose houses the meetings were held, labour involved in preparing for and cleaning after meetings, with many other objections were realized by the people attending such meetings, and begat longings for separate buildings.

When the Rev. John Rattenbury was stationed in York (1840, 1841, and 1842), he brought with him the character of being a chapel builder, as well as a splendid evangelist, and from his first visit to Rufforth he began to agitate for a proper place of worship. The indebtedness of the Society to Mr. Mountain could not be ignored, and to avoid giving offence where so much obligation existed was a delicate matter. An interview with Mr. Mountain, however, revealed the fact that he was not only in sympathy with such a scheme, but anxious for its accomplishment; whilst Mr. Dodsworth, a leading Methodist and the leader of the Society class, was equally anxious.

These three gentlemen took upon themselves the duties of a committee, and spoke to the most influential members of the Society on the subject, afterwards bringing the matter before the necessary courts of Methodism for approval. These courts not only sanctioned their actions, but charged them with the responsibility of completing the scheme, if possible.

Mrs. Elizabeth Ellis, then resident in the village, presented to the Society a suitable site, well situate for the purpose, which was gratefully accepted. Mr. Rattenbury, Mr. Mountain, and Mr. Dodsworth waited upon the villagers, meeting with such ready response and hearty co-operation, that they determined to build at once. The ground was cleared, the contracts were let, and soon a small but neat chapel was erected at a cost of £180. The greater part of the money was collected before the building was completed. A small debt only remained, which continued as a burden until the autumn of 1869. Mr. Rattenbury, as father of the movement, preached the opening sermons on the 30th June, 1843. As its promoter he had the greatest claim on the trustees to be its opener, and as a deservedly popular minister, he was the most likely to command a great congregation for such an occasion. The Society at that time was a very large one, and included the leading persons in the village. The building was after the style of all village Methodist chapels of the day, which style at one time was popularly known as "Methodist Gothic." It was composed of brick perfectly devoid of any particle of ornamentation, either inside or out. It was lighted at the back and front by plain windows, and entered at the centre by an ordinary door. It was

set back from the road about three or four feet, with a palisading on a dwarf wall. The pulpit was fitted into the wall at the York end of the building, with Communion space round it. About half the space inside was occupied by benches, which for a time had no backs. The remaining part of the building being occupied by pews on a rising gallery, approached by an aisle in the centre, and it had sitting accommodation for one hundred and sixteen people.

It was warmed at first by an open fire-place, never giving sufficient heat in cold weather to take the chill from the atmosphere, and for many years it was dimly lighted with candles when artificial light was needed. The fire-place was afterwards superseded by a stove purchased in the autumn of 1873, whilst the candles were superseded by oil and lamps in the autumn of 1870. It was served by ministers and lay preachers from York, who conducted two services every Sabbath, and it became a centre of great usefulness. Immediately after the first opening service a vote of thanks was passed by the trustees to the donor of the land for her generous gift.

The attendance was from the time of opening satisfactory, especially at the evening services, and the Society was equal in number and influence, if not superior, to many villages of like size. It has suffered much by removals and deaths. The office of leader, so important to a country Society, has frequently been vacant from these causes, with the consequence that more than once for a little while its strength has waned. Still a number of notable people have been connected with it, who have made impressions for good upon the Society in particular and the village in general.

For a while the singing was led, both in the houses and chapel, by any person with voice and knowledge enough to interpret Methodist psalmody, and the singing was hearty, even if it lacked harmony. In January of 1869, however, a harmonium was purchased, and music has led the praise ever since. Although the chapel was so in-artistic in style and finish, it afforded comfortable accommodation for the worshippers, and was regarded with great veneration by many. Holy memories cluster round it, and sainted men and women have had association with it. The first batch of trustees were chiefly residents in Rufforth, with a small number from York, Moor Monkton, and Hessay. The second batch appointed in 1875 were of like character, but the present number contain more of York people.



CHAPTER XXVII.

METHODISM FURTHER DEVELOPED.

SUNDAY Schools in villages are quite as important as in towns, although their influence may not be so far-reaching, and in 1860-1 the late Mr. David Hill, who was an energetic and devoted lay preacher in Methodism, agitated this question in Rufforth, especially when fulfilling his appointments in the village. He was a strong advocate for the establishment of such institutions, and chiefly at his instigation a school was commenced in 1860. It has been maintained with varying success ever since, and from it have come some few members to the Society, and a Band of Hope for the children. The Church had at that time closed its school, and therefore no spirit of rivalry could be charged against the Methodists. The school, however, was conducted under very disadvantageous circumstances, and must have frequently been a discomfort, if not actually an annoyance, to the worshippers. A school in a chapel necessarily works at disadvantage, and Rufforth was no exception to the rule. Still

through many viscissitudes it has maintained its existence until now.

On two or three occasions in the lapse of years the painting and repairing of the building was undertaken, but over twenty years ago the officials of Wesley Circuit, of which Rufforth forms part, determined that all the village chapels of the circuit should be freed from debt, where debt existed, and that they should be renovated, restored, enlarged, or rebuilt as necessity required. To this proposal the official court gave its sanction, and an energetic and painstaking committee undertook the work, and carried it out with much success. This chapel received the attention and help of the renovation committee, Additional land was secured behind the existing building, and a new wing was added to the structure in the shape of a room nearly as large as the old chapel, which serves the several purposes of a schoolroom on the Sabbath, and of a classroom and minister's vestry, as required. It is light, lofty, and comfortable. The chapel wall dividing it from the old building has been removed, and replaced by folding doors, the opening of which makes it a part of the original structure, so that no need exists to remove the scholars when the service commences, as the opening of the doors makes them a part of the congregation. On special occasions, such as school anniversaries, missionary meetings, harvest festivals, &c., when the congregations are large, the opening of the doors gives area to the chapel equal to the demand of the occasions.

The old-fashioned pulpit was removed, and a comfortable rostrum or platform introduced into its stead, with a reading desk, chairs, &c. The Communion space was

enlarged, and made more distinct and prominent. The raised gallery, once so general in village chapels, was removed, and the space re-arranged with stalls laid on the level, which greatly adds to the comfort of those who use them, disposing of the awkwardness of climbing dangerous and irregular steps. The open fireplace was superseded by a useful and ornamental stove, and the lighting improved by the introduction of new and better lights. The floor was matted and carpeted, and the inner walls painted and ornamented, the woodwork was varnished, and the forms painted and grained. The windows were taken out and replaced by ornamented windows, and the pleasant introduction of coloured glass. A porch was built round the entrance, which adds greatly to the warmth and comfort of the worshippers and the external appearance of the building. The whole structure was repaired and beautified, giving it a cheerful and inspiring aspect, and making it much more worthy of the denomination to whom it belongs, and the purposes it has to serve.

The cost was borne by a generous circuit fund, raised for the purpose, to which the members and villagers of Rufforth liberally contributed. The services are held every Sunday afternoon and evening by ministerial and lay agents, supplied from York; and week-night services are conducted by the circuit ministers every third Thursday evening. The praise part of the service is led by a harmonium played by Miss Parker and a small choir of male and female voices, and the contributions to the several funds of Methodism are creditable and generous. The building is well kept up by periodical schemes of painting, cleaning, and beautifying.

In the past there has been a succession of good men connected with the Society, many of whom have laboured hard, and sacrificed much, in seeking to mould the character of the village, and their successors to-day diligently strive to the same end. Honoured names could be cited belonging to men and women whose lives are still fragrant with the villagers.

“Lives of good men all remind us,
We may make our lives sublime;
And retiring, leave behind us,
Footprints on the sands of time.”



CHAPTER XXVIII.

EDUCATION.

PRIOR to the birth of the Education Act of 1870, villages generally presented few advantages in the interest of the young, and their educational training. What little was done was by the Church of England, which is entitled to both honour and gratitude for her labours and sacrifices in this particular. Despite this disadvantage, however, from the villages ever and anon there came forth men who made impressions upon the larger world. Rufforth had a school, but it presented nothing of the methods and means of modern days. The children attending received a plain but substantial training so far as it went, or so far as they attended to receive it, without being hampered with many things which enter so largely into present day systems.

The first effort known which tended to the education of the village children was made by Lady Hewlay, to whom reference has already been made. She left £4 per annum for the free education of eight boys, selected from Rufforth and the adjacent parishes, and generally the person selected for the receipt of this money was the man of letters who kept the village school. The other children attending the school paid weekly pence, whilst the children of the better

class farmers were sent off to boarding establishments. The school was invariably conducted in a cottage, and the teaching was of a rudimentary character. It was confined to reading, writing, and arithmetic, but the people who had small incomes, and large families, found their boys and girls useful in bringing in little weekly wages, which were of great value to their homes, with the consequence that attendance at school was both fitful and irregular, and to the majority scholastic attainments were unsatisfactory.

The Education Act brought changes, and in 1872 commodious and substantial buildings were erected by public subscription to meet the requirements of the Educational authorities. The school for boys, girls, and infants, was opened in that year, and has been conducted on the Voluntary principle ever since with satisfactory results.

In 1894 a new class room, cloak room, and offices were added to the then existing buildings, at a cost of £200, which additions have perfected the buildings. The school is about the centre of the village, and is a plain substantial erection of brick, well lighted, efficiently ventilated, and admirably adapted to its purpose. It possesses all the modern appliances for teaching, and a good playground in the rear. There are generally about forty children on the books, but the average attendance does not much exceed thirty-two.

Mr. William Birdsall is the present master, with Miss S. A. Wilson as the mistress, and the passes are quite equal to similar schools and creditable to the workers.

CHAPTER XXIX.

SUNDRIES.

THE village is situate in the Ainsty of York, and forms part of a district on the west side of York which was under the jurisdiction of the Lord Mayor, Aldermen, and Sheriffs of York, until the passing of the Reform Act. It is still annexed to York for Parliamentary purposes, and its voters exercise their franchise in the Thirsk and Malton Division, formerly the North Riding of Yorkshire. The ainsty was linked on to the city by the 27 Henry VI., before which time it was a hundred, or Wapontake of the West Riding. The word is an odd appellation which, according to the best authorities attainable, means Antienty or Antiquity, or it may have come from the word "Anent," meaning contiguous or near to the city. The whole district beyond the moors was in olden time a forest, disforested by Richard I. Prior to the time of Henry, the citizens laid claim to the district, but Sir Thomas Widdrington, who is no mean authority, doubted the validity of their claim.

It is in the Ouseburn Union, and represented there by Guardians elected by the parishioners. It was transferred to that Union about 36 years ago.

It has a Foresters' club, but like all village clubs it makes no expansion. The young men migrate to cities and towns, with the consequence that new members are not made, and the death of old members enfeebles the club.

It has two public houses which, but for the opposition rendered to the compensation proposals, might by this time have been reduced to one, the survivor having bought out the other.

It has a post-office with a daily collection and delivery of letters, and is well served with carriers.

Just recently a social club has been established, and a comfortable room opened for the purpose in the school premises. It is supplied with newspapers, &c., by Miss Middlewood, and open every evening in the winter months from 7 o'clock to 9-30. The men and youths of the village are eligible for membership, paying a small quarterly subscription, which is used towards meeting the expenses of lighting and warming the room. A bagatelle board has been just now presented to the room, which is a great attraction. If the venture meets with the success it should deserve, other features of a pleasant and recreative character will be introduced.